

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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How to Become a Child of God

By the late H. A. Ironside, Litt.D.
Long Pastor of Moody Memorial Church, Chicago, Illinois

"HE CAME UNTO HIS OWN, AND HIS OWN RECEIVED HIM NOT. BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME: WHICH WERE BORN, NOT OF BLOOD, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT OF GOD."—John 1:11-13.

How does a man become a Christian? The verses of the text, I believe, answer the question, and they do so first negatively and then positively. There are three ways indicated by which one cannot become a child of God, and only one way by which he can. Look at verse 13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man."

Not of Blood

Observe, it is not of blood. You may inherit a great many natural characteristics from your parents that men may admire; you may inherit tastes, features, and dispositions in some measure at least, but you cannot inherit the grace of God. It is just as true of the children of Christian parents, as it is of any other people born into this world, that they must be born again.

I remember a few years ago my wife and I and our children were on our way West. We were passing through Colorado. My eldest son, who was just a little boy at the time, was fond of going through the train, playing that he was the news agent. He said, "Father, have you any tracts I could give out?" I had some, and so handed them to him. They sometimes stop me when I go through the train giving out tracts, but I thought they would not stop the little fellow. He handed everybody one of these gospel tracts, and soon most of the people were reading them. A little later I was passing through the car and a lady occupying one of the sections stopped me, and said, "I beg your pardon, sir, but I think it was your child who gave me this tract, was it not?"

"Yes," I said, "it was."

"Won't you sit down a moment?" she asked.

So I introduced my wife, and we sat down.

"You cannot imagine," she said, "how pleased I am to know that there are other religious people on this train."

"You are interested in these things?" I inquired.

"Yes indeed," she said, "I have

been religious all my life."

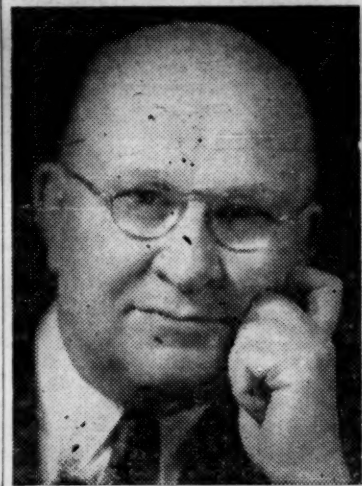
"When were you born again?" I asked.

"Oh," she replied, "my father was a class leader, and an uncle and two brothers of mine are all clergymen."

"That is very interesting," I said, "and may I ask again, have you been converted yourself?"

"Why, you don't seem to understand; my father was a class

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Dr. H. A. Ironside

SOUL WINNING First With God

We feel the issues discussed in the editor's article, "Does God Hold Christians Accountable for Winning Souls?" in this issue are of tremendous basic importance. Be sure to read that message.

Note the truths taught in these Scriptures:

1. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

Soul winning is God's main idea in all Christian work. If any preacher, missionary, Bible teacher, or lay Christian does not put soul winning first, his work is not on God's basis.

2. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5, 6).

Those who pay God's price for soul winning will win souls!

3. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witness

unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Christian work which seeks the support of God's people should seek it on the basis that the work is in the WILL of God with soul winning first; that it is in the POWER of God, with the miraculous work of the Word of God, and of the Holy Spirit; and that it has or will have RESULTS of God in souls won.

4. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Soul winners will have the great rewards in Heaven.

Now be sure to read carefully the article on "Does God Hold Christians Accountable for Soul Winning?"

Recently in THE SWORD OF THE LORD the editor had two articles on right and wrong missionary appeals. The general sense of those two articles was, first, that one should go only where plainly led by the Spirit of God and not because he felt logically that it was better to go abroad than to stay at home, or that everybody must hear the Gospel once before anybody has heard it twice, or because he felt that Jews had priority. And I said that people's giving ought to be according to the clear leading of God and on the merits of the case, not because it was any denominational program. I said that, humanly speaking, as far as one's sanctified and consecrated judgment came to bear on the matter, one should feel burdened to support mission work primarily because of the soul-winning results. God, according to the Great Commission, has primarily in mind the winning of souls. That should be our principal object in either going or giving. And I said that God would hold Christians accountable to get souls saved with their giving just as He holds them accountable to get souls saved in their personal efforts and ministry.

We had many letters about those articles, some favorable and some unfavorable. Some people wanted them printed in tract or pamphlet form and spread very widely, and offered to help pay for them.

Among the objectors were those who wanted us to support Jewish

missions on the basis that Jews had a priority and that God was more concerned about having the Gospel given to Jews than about having it given to Gentiles, and they felt that Jewish mission work ought to have support altogether apart from the soul-winning results it might produce. Then others, preachers in the homeland and missionaries, were not willing to have their work judged on the basis of the souls won to Christ. Some Bible teachers said that saving souls was the sovereign work of God and that we ought simply to be faithful and leave the results with God. They inferred that Christian work and Christian workers ought not to be supported on the basis of how many souls they win to Christ, but for other considerations. And they did not feel that preachers and teachers and missionaries were accountable to win souls, but only to preach the Word, only

Correspondence With a Bible Teacher Who Feels We Are Not Accountable to Win Souls but Only to Be Faithful; That God May or May Not Save Souls Under Our Efforts; That We Are Not to Be Concerned Unduly About Results: Dr. George W. Truett Speaks

By the Editor

to "be faithful," as some said.

Among the letters was one from Brother Richard Wolff, conference speaker. Because of the importance of the question he raises, we quote his letter.

A Bible Teacher's Letter

"Dear Dr. Rice:

"The issue of March 23, 1956 of THE SWORD OF THE LORD carried an article entitled 'Worthy or Unworthy Missionary Appeals.' Not to mention many incidental points, it seems to me that the main contention is definitely unscriptural.

"You state that one should 'ask for the support of God's people on the merits of the work,' i.e. 'on the basis of its success in soul winning.' You believe that it is 'scandalous' that apparently a society can only report 13 converts per missionary per year. Quotations could be multiplied, but you know best the tenor of the article.

"The Bible states clearly: 'Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that

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Have I Been Loyal?

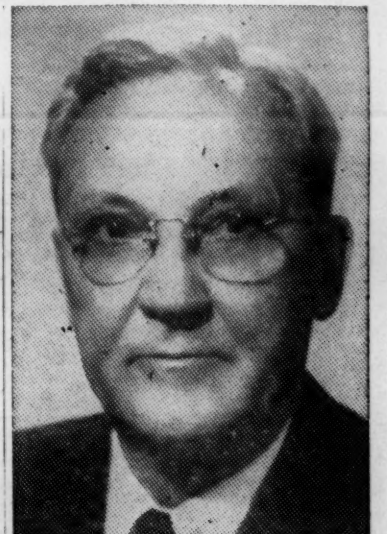
By Dr. Bob Shuler
Editor, the Methodist Challenge;
for 33 years pastor Trinity Methodist Church, Los Angeles

"Bob, you would have been a power in the Church, if you had only been loyal," writes a very old friend in the East. I wonder!

My claim is that I have been one hundred per cent loyal to the Methodist Church. I have not at all times co-operated with some regimes and approved certain policies and programs of various administrations of Methodist activities. When the Mission Board of the Methodist Church, led by Bishop Oxnham, sent out a pro-communist book to the ministers of Methodism, together with a letter, commending it, I could not in good conscience go along. It was because of my loyalty to Methodism that I did not go along.

When the "bright young men" of the Methodist Church joined the New Dealers in advocating the "agrarian reform" in China, I did not back up the crusade. I felt then that it was an act of disloyalty to the Methodist Church and to my country and I know it was. So do they. I could not be loyal to the Methodist Federation for Social Action when certain leaders of the Methodist Church joined it and approved it and when the General Conference gave it its blessing. The years passed and the General Conference at San Francisco conceded that I was right and slapped a repudiation upon the organization.

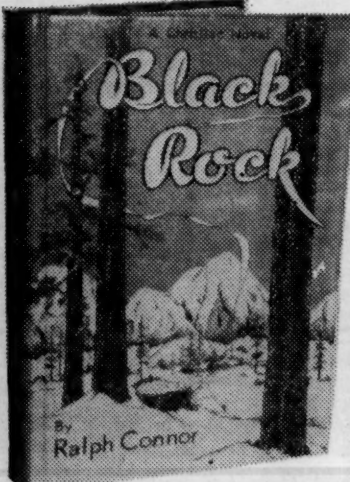
I could not go along with the trend toward pacifism in Methodism. Nor do I believe it was disloyalty to Methodism to be loyal



Dr. Bob Shuler

to my country. I cannot work in the harness of socialism in the Methodist Church and for that reason I cannot support the Board of Education and the National Council. Must I be branded as disloyal because I refuse to keep step with movements in the Methodist Church that our Methodist Fathers did not flinch in opposing? Who is the Methodist Church, anyway? The men who made it or the men who are maneuvering it? Do the Articles of Religion in the Discipline speak for the Methodist Church or does

(Continued on page 8)



142 pages, \$2, plus 15c postage. A novel now being run serially in THE SWORD. Order from Sword of the Lord, Wheaton, Illinois.

An Urgent Missionary Call

1. 3 New Countries in One Day's Mail Plead for New Editions of Booklet, "What Must I Do to Be Saved?"; 22 Other Languages Need Reprint Editions

2. Ministers and Missionary Subscription Fund Needs Thousands of Dollars to Give Ministers and Missionaries at Home and Abroad THE SWORD

By the Editor

It is a thrilling thing to see one day's mail at the Sword of the Lord. In one day's mail there may be, besides hundreds of letters from all over America, letters from a dozen foreign countries.

The reader may remember that already we have had the booklet, "What Must I Do to Be Saved?" by the editor, printed in 22 foreign languages, besides any others of which we many not have a record. These languages include Hausa, Bangala, and Kamba, in Africa. In Europe they include Portuguese, Spanish, Italian, French, and Dutch. In Asia the booklet is translated into Japanese, Korean, and Chinese (in Hong Kong and on Formosa). In the Philippine Islands it is translated into Tagalog, and Ilongo. In India it is translated into Telugu, Marathi, Hindi, Malayalam, Angami, Gujarati, Kanarese, and Tamil, and in Sinhalese in Ceylon.

In South America the booklet is spread widely in both Spanish and Portuguese. The English language editions are spread wherever English is spoken.

In nearly all these countries we have had committees of sound, evangelical missionaries to translate the booklet and distribute it widely through the best missionary channels of all denominations.

We thank God for these noble missionaries who have translated for us the booklet, have usually supervised the printing, and then have supervised distribution. Approximately 2½ million copies were distributed in Japan alone, 600,000 copies in Portugal, and usually enormous printings in the other countries named, at a cost of tens of thousands of dollars, furnished by friends of Jesus Christ and of THE SWORD OF THE LORD.

Most of these mission fields are clamoring for more copies of the booklet, "What Must I Do to Be Saved?" and we are crying to God for the money to enter these open doors. What a tragedy that countless millions of lost people who would read every word we could put in their hands on the plan of salvation are denied this soul-saving booklet of God's Gospel which has been used to the salvation of tens of thousands!

Now Requests From 3 More Countries in One Mail!

Today, June 1, I find letters from three more foreign countries, begging for editions of the booklet, "What Must I Do to Be Saved?" It so impresses my heart that I bring the readers this earnest word.

First, there is a letter from Arthur Sweeney, c/o the American Express Company, Frankfurt/Main, Germany. Here is our brother's letter:

"Dear Doctor Rice:

"Greetings from Germany in Jesus' name.

"During the past year I have come in intimate contact with your booklet, 'What Must I Do to Be Saved?' I feel that the message contained in the booklet is one that fills a real need here in Europe. Indeed, what these dear folks here need is the pure Gospel presented in its powerful simplicity, without the flowery language.

"Therefore, if you print this booklet in German, could you inform us as to the cost, style of print, and general appearance of it? If it is not to be had in German, might we have your permission to have it translated? We would see to it that the translating and printing of it would be first-quality work.

"Once we had such a booklet we could distribute it house-to-house (of course, making an effort to win each person to Christ), after open-air meetings, etc., etc. The Dutch version of the booklet proved a great blessing to similar work in Amsterdam. And if you are wondering who we are, my co-worker and I are simply faith missionaries here in Germany trying to point men to Jesus who has done so much for us.

"Summer with its many possibilities of evangelism is very near; therefore we would be humbly thankful for your soon attention in this matter. Enclosed is postage enough for air mail.

"Sincerely, yours in the King of kings,"

(Signed) Arthur Sweeney

We have had to write that our brother has permission to translate the book in Germany, but that at present we cannot furnish the money for publication, since we do not have it. We have, before this, turned down earnest requests from Germany.

Do you believe that we ought to continue to turn down the plea of Germany? If in other countries in every continent God has used this booklet to the salvation of souls, should we not co-operate with those who want to give it out in Germany?

The second letter I mentioned is from Evangelist B. Jacob of the Near East School of Theology in Beirut, Lebanon. He is burdened

for the salvation of people in the Middle East and has been writing to us. At his request, we have sent THE SWORD OF THE LORD to hungry-hearted leaders of his country. Now he writes as of May 26, 1956, and says:

"Now, one more thing I would request is this. This summer I will be free from studies, and as I found in THE SWORD OF THE LORD that your booklet, 'What Must I Do to Be Saved?' has been translated into a number of foreign languages, I thought it a grand idea for me to translate it into modern Syriac, upon approval from you. You know, we have thousands of Assyrians in the Middle East, South India, and perhaps many more in America, and as we have so little evangelistic literature available, the Lord gives me courage to venture into this project. Now, as Assyrian letters and print is so rare and expensive to handle, and since my handwriting in Syriac is quite good and appealing, I am willing to sacrifice my time to translate this leaflet, and I am very sure that it will be a tremendous blessing to many hearts. Now, I would write it on sheets of white paper in good hand-writing, and send it to you to photograph it, block it and print it on paper. I have done translation work for some, and I therefore would request you, if this suggestion is agreeable to you, to send me one or two copies of the above leaflet for translation.

"May the dear Lord abundantly bless you in all your undertakings for Him.

"Your brother, in His rich service,"

(signed) B. Jacob

How I wish I could say to our brother that he should very carefully hand letter the entire booklet, "What Must I Do to Be Saved?" in Syriac, since printing type is so expensive and unavailable to us, and then we would have cuts made and print from blocks or cuts this booklet in the Syriac language spoken by so many hungry-hearted people. We are sending him the copies for him to begin translation, but I have told Evangelist Jacob frankly that I do not have the money and cannot promise an edition in the Syriac language. But do we do right to turn down this opportunity, this open door for the Gospel? When there are people waiting to read and other people waiting to distribute the message, is it right for us to withhold the means which would pay for the printing?

The third letter in today's mail begging for copies of the booklet, "What Must I Do to Be Saved?" is from Pretoria, South Africa. There Alex St. John-Rose, of the Gospel Mission and Prayer Circle, is doing a blessed work. We have been in touch with him for some time, have furnished thousands of copies of the booklet, "What Must I Do to Be Saved?" in English.

Mr. St. John-Rose tells us that his workers are now getting out 100,000 tracts per month plus Bibles, Testaments, Gospels, and gospel magazines.

Then he says:

"We have sent out to churches and missions large numbers of your booklet, 'What Must I Do to Be Saved?' and these have been issued according to your wishes. As our stocks are getting low once more, I shall be glad if you would please send me another 3,000 copies. We truly feel the time has arrived to have the little booklet translated into Afrikaans, which is our second European language and is also spoken by about a million colored persons. I could arrange to have correct and perfect translation made, but the cost of printing in South Africa is at least five times higher than in the U. S. A. and we could not attempt such an undertaking. If, however, you feel you could and would sponsor the printing we could easily send out 50,000 copies at a first issue. There are also four major Bantu native languages: these people are sadly neglected and delight in owning a book about God and they do read all the literature we give them.

"I submit the above to your prayerful consideration. Please do remember I am a First World War veteran drawing a small pension and so have no financial resources whatsoever. We do get

small donations for our work but these seldom cover our outgoing expenses.

"Thank you for sending THE SWORD, which is read by about four persons and never wasted.

"Because of Calvary, His servant, 'Your brother in Christ,'

(Signed) Alex St. John-Rose

You will note that Brother St. John-Rose would like the booklet, "What Must I Do to Be Saved?" translated into Afrikaans, the language of the Dutch people in South Africa. Afrikaans and English are both spoken widely by white people, but about a million colored people also speak Afrikaans. How I wish we could grant the request and authorize the translation and the printing of 50,000 copies in a first edition in Afrikaans! And then our brother mentions "four major Bantu native languages" in which the booklet ought to be printed.

And what will we do with this request? I am not talking about raising money to hope to begin to start something when the door opens. I am not speaking now of training a missionary, or of paying somebody's way to the field to learn the language, and get started in a missionary project. I am for all that when it is carefully done by Spirit-filled people who know they are called of God to the mission field and who will use evangelistic, soul-winning methods and message. All that is good. But here we have people already on the fields, already in touch with lost people. We have well-prepared people ready to translate this booklet into the languages of their countries, and then ready to supervise and do the labor necessary to see that the booklet is widely spread. I am not asking that you pay their salary, but only that you furnish these beloved, spiritual people with the ammunition to do the job God has called them to do and which they are already earnestly striving to do.

How Can We Answer to God if We Miss This Opportunity?

I lay these requests, these opportunities, these open doors, on the hearts of God's people who read THE SWORD OF THE LORD. I ask nothing for myself. I simply want God's people to earnestly pray about it and then those who love the Lord and feel His leading may help us spread the Gospel in these far-off countries where hearts are open and where workers are ready to spread the Gospel in print if we will simply furnish them the material.

We ought to have a fund of at least \$50,000 to carry on our free literature work this year. We could very wisely use twice that amount. We are asking God to forgive us for being timid about pressing the matter, and to give us courage. If you will help in these urgent missionary calls coming to the Sword Free Literature Fund, please send your gifts at once as God provides and as God leads you.

Please pray about it. All we want you to do is whatever God tells you to do. We do not ask that you send all your gifts to the Sword of the Lord Foundation. We simply ask that, after earnest prayer, you help as God leads you to help in this missionary enterprise of getting out the Gospel to all the world. As wisely and sacrificially as we know how, we will press this free literature work, if you will furnish the means.

We have thousands of other requests for free literature. A rural missionary in the Kentucky Mountains has a small school for ministers. They wrote us last week pleading for a number of books. We felt we could only send two or three. In the Philippine Islands a national worker pleads for some literature; we have sent what we could. Ministerial students in actual training in the United States have been asking for books which they seriously need and which they promise faithfully to read soon. These books are requested according to a very carefully prepared questionnaire and from lists which we furnish. Letters, happy, glowing letters, from many of these preachers say how God is stirring the fires of revival and soul winning in their hearts and making plain the wonderful

Now I Praise Him

For years and years I walked in sin,
I had no peace without, within;
Til one day Jesus came along,
And put within my heart a song.

And now I praise Him day by day,
As I walk along the narrow way,

Methinks I hear Him say to me,
"Come, My son, and you shall see

The glories and the mansions bright,
Where comes no sickness and

no night."

My heart did burn and stir anew;
My prayer right there was

"Lord, keep me true."

(Selected)

Word of God. We really need several thousand dollars for this work among ministerial students. God has given us the hearts of thousands of them, and they eagerly read this literature as we can provide it.

So please remember this need in your prayers also. Through the Sword Free Literature Fund we will provide as we can in clear cases of need and where there is a sincere opportunity to make soul winners and evangelists out of God-called preachers actually in training.

What about these priests of the Philippine Catholic Church, who, by agreement of their archbishop with Ellsworth Culver and the Far Eastern Gospel Crusade, are to receive THE SWORD OF THE LORD? Can anybody imagine that a year's subscription sent to such a priest who has already agreed to read the magazine, and with it favorably commended by his archbishop—could anyone imagine that the teaching of the Gospel of grace in THE SWORD would not benefit such a priest (the Philippine Catholic Church, the reader may remember, is an independent church which withdrew from the Roman Catholic Church)?

What about these missionaries all over the world who need THE SWORD OF THE LORD? Sometime ago we had over 2,000 of them taking THE SWORD as provided through our Ministers and Missionary Subscription Gift Fund. The number now is quite large, and before me today is a memorandum from the subscription department. Many of these missionary subscriptions are expiring. Surely God's people will want us to send THE SWORD to these missionaries.

Then be sure to ask God in your prayer what He wants you to do about our Ministers and Missionary Subscription Gift Fund.

The Editor to Make a Missionary Tour to Japan and Korea

In July and August, God willing, I am to spend about three weeks in Japan and Korea. For a year and a half I have been invited to be a special speaker at the annual Bible conference of the evangelical missionaries of Japan. They gather during the hot weather at a special retreat to study the Word of God. Many hundreds of them will come to hear my teaching on prayer and soul winning and revival, and on the power of the Holy Spirit. A Presbyterian evangelist, Rev. Lawrence Love, of Fort Lauderdale, Florida, will also be speaking.

I am also invited to speak for a week at a conference of national pastors called together by Missionary Fred Jarvis. Then I am urged by TEAM Missionary Tom Watson and other missionaries to come to Korea.

We expect this tour to cost over \$1,000. We do not have the money, but we believe that God will use it to bring blessed and gracious revivals if readers of THE SWORD will join us in fervent prayer.

Evangelist Del Fehsenfeld has sent \$50 which we hope to use on this missionary tour. If God leads you to help on the expenses, you may do so. It will not be a sight-seeing tour. I will go alone. I will work constantly.

If you feel clearly led of God, you may designate your gifts for the editor's missionary tour.

Remember to address the Sword of the Lord, 214 West Wesley, Wheaton, Illinois. But pray before you write, and be sure to have the leading of God and that you do what God tells you.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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THE EDITOR'S Notes

by John R. Rice

Toccoa, Georgia, is calling you. The Sword is calling you! July 1-6, from approximately half of the states in the United States people will come to Toccoa, Georgia, for the great Sword of the Lord Annual Conference on Revival and Soul Winning at Lake Louise. Here, at one of the most beautiful and restful spots in America in the big all-steel hotel beside beautiful Lake Louise among the pine-clad hills of North Georgia, we will have one of the greatest programs in America. Speakers will include Dr. Bob Jones, Sr.; Dr. Bob Jones, Jr.; Dr. Lee Roberson; Dr. Sam Morris; Dr. Bill Rice; and the editor, John R. Rice. The Rice sisters' duets and other music will be soul-lifting. Ideal for vacation, recreation. Write at once to Mr. Walter Knowles, Manager, Lake Louise Hotel, Toccoa, Georgia, for reservations.

It Is Now "Dr. Bill"

At the recent commencement exercises at Tennessee Temple Schools, at Chattanooga, President Lee Roberson conferred upon Evangelist Bill Rice the doctor of divinity degree for outstanding work in preaching the Gospel of Christ. Dr. Bill Rice gave the baccalaureate sermon. He is a remarkable Bible preacher, and Tennessee Temple Schools recognize this and pay honor to his usefulness and his faithfulness to Christ. And all of his friends will wish to congratulate him on this deserved honor.

The Editor Visits Nyack Missionary College

On Monday, May 28, it was my very great privilege to give the commencement address at Nyack Missionary College, Nyack, New York. This missionary training school was founded by Dr. A. B. Simpson, and, we think, has had nearly 20,000 students. It is the principle educational institution of the Christian and Missionary Alliance group, and the leading officials of the denomination were present. It was a great joy to be with Dr. Thomas Moseley, the president of the college, Dr. Turner, the president of the Christian and Missionary Alliance organization, and other national officers. How gracious was the reception of this unworthy editor! It was a time when God lifted all of our hearts up together and we rejoiced to have part in the happy ceremonies when so many graduates received their degrees and diplomas. We rejoiced at God's merciful provision for the work of Nyack Missionary College, the recently acquired property, the fine library, the solid, responsible administration and faculty. I spoke on "Leaving All for Jesus," and there were many solemn and holy dedications to a lifetime of service for Christ.

I understand that only slightly more than 1,000 Christian and Missionary Alliance churches support 720 foreign missionaries on the field, and that this year they expect to send 102 more foreign missionaries! This is nearly an average of one foreign missionary to every local church. And the churches are not large as many churches go. God bless these noble people; they believe the Bible, they believe in evangelism and soul winning at home and abroad!

Hail to a Great University!

Flying from LaGuardia Field in New York City on Monday night, I arrived near midnight at Greenville, South Carolina, where I was to attend commencement services and the board meeting of Bob Jones University. Some sixty of the most respected Christian leaders in America, including a Bible college president, a Canadian premier, several congressmen, and principle Christian leaders, were present for the great annual board meeting Tuesday morning. We had a blessed time of fellowship, and were of one mind in praising God for His blessings on Bob Jones University and in approving a continuation of the course mapped out.



Slavin, the saloonkeeper at Black Rock, has been converted. This mining and lumber village in the foothills of the Rockies in the 1880's is the field of work of young Mr. Craig, a Spirit-filled soul winner. Leslie Graeme and Ralph Connor, the artist who tells the story, are unconverted but greatly moved by Craig's influence. Now a little Presbyterian church is organized. The saloon is gone. Craig, the preacher, is in love with Mrs. Mavor, a young widow.

CHAPTER XI THE TWO CALLS

With the call to Mr. Craig I fancy I had something to do myself. The call came from a young congregation in an Eastern city, and was based partly upon his college record and more upon the advice of those among the authorities who knew his work in the mountains. But I flatter myself, that my letters to friends who were of importance in that congregation were not without influence, for I was of the mind that the man who could handle Black Rock miners as he could was ready for something larger than a mountain mission. That he would refuse I had not imagined, though I ought to have known him better. He was but little troubled over it. He went with the call and the letters urging his acceptance to Mrs. Mavor. I was putting the last touches to some of my work in the room at the back of Mrs. Mavor's house when he came in. She read the letters and the call quietly and waited for him to speak.

"Well?" he said, "Should I go?"

She started and grew a little pale. His question suggested a possibility that had not occurred to her. That he could leave his work in Black Rock she had hitherto never imagined; but there was other work, and he was fit for good work anywhere. Why should he not go? I saw the fear in her face, but I saw more than fear in her eyes as for a moment or two she let them rest upon Craig's face. I read her story, and I was not sorry for either of them. But she was too much of a woman to show her heart easily to the man she loved, and her voice was even and calm as she answered his question.

All of us as trustees were moved to thank God most earnestly for the approximately thirteen million dollars worth of property and assets which He has given this university. Several of us stayed in Georgia Creel Hall, the new dormitory just completed, named for the mother of Dr. Bob Jones, Sr. The new fine arts building is nearing completion. The business management of the university is superb, and the financial soundness of the management was obvious to all the trustees. Money given to Bob Jones University goes a long way. We were specially pleased with the revolving student loan fund which makes it possible to accept any really worthy student and help them through school on a work and loan basis, along with money they can raise.

I was deeply impressed anew with the fact that Bob Jones University has brought culture back to the forefront in a great university, especially the fine arts of speech and voice. This unusual emphasis on culture is easily explained. First, with approximately one thousand young men training for the ministry and many other students training for the foreign mission field and other forms of Christian work, there is necessarily more interest in speech and in music than in the usual liberal arts college.

Second is the fact that Dr. Bob Jones, Jr., is himself a famous Shakespearean scholar and actor of the first rank and has built a tradition for Shakespeare which is unparalleled in any other college or university with which I am acquainted. I think that probably outside of the Metropolitan Opera in New York City and two or three others, no place in America has as fine and expensive wardrobes for grand opera and Shakespeare's plays, etc., as does Bob Jones University. On the faculty and staff of the university are several dozen people who have had extensive training and experience in Shakespeare and in grand opera and light opera. In Shakespeare's *Henry V* which was given at commencement this year, Dr. Bob Jones, Jr., himself played the part of Shakespeare announcing and introducing the acts, and was not in the play itself. But the costuming, the staging, and the dramatic presentation of the play were very, very fine. I doubt if there is anywhere else in America a university of any size which puts on a Shakespeare play and in two identical performances can fill twice a great auditorium seating nearly 3,000, as they do at Bob Jones University. And I seriously doubt if in any other college or university in America Shakespeare is better known and better loved.

The tremendous vespers programs, the film studios which produce great Christian films, and the university policy of giving speech, voice and music lessons without extra tuition charge, have made Bob Jones a genuine center of culture and have cultivated an attitude toward the fine arts which is lacking, sadly enough, on most campuses.

But best of all at Bob Jones University is the fervent, evangelical and evangelistic spiritual atmosphere. The university stands without apology for the old-time religion, the historic Christian faith. It is not only conservative; it is outright fundamentalist in its viewpoint and statement. It is not only evangelical but it is powerfully evangelistic. Bob Jones University has one of the strongest influences for evangelism, both at home and abroad, among the Christian institutions in America. With over five hundred foreign missionaries already on the field, and with hundreds of pastors in the leading denominations, and with some scores of evangelists on the field, the spiritual impact of Bob Jones University is carried on.

With all my heart I urge young people to consider the tremendous opportunity of a Christ centered, character-building education at Bob Jones University. Those who wish a catalog and information should write Bob Jones University, Greenville, South Carolina.

Pray for Our Burdens!

I trust that friends who read THE SWORD OF THE LORD will earnestly pray for our burdens. Pray for the editor in the heavy speaking responsibilities this summer. We need the power of God in every conference speaking engagement. Pray especially that God will send a great revival as we speak to hundreds of missionaries and pastors in Japan and Korea, and as we preach the Gospel to multitudes. Please pray.

Meantime, our Free Literature Fund greatly needs help. We need thousands of dollars in our Ministers and Missionary Subscription Fund. Many a reader should put the Sword of the Lord Foundation in his will and do the best he can for Jesus Christ now, as well.

"Is this a very large congregation?"

"One of the finest in all the East," I put in for him. "It will be a great thing for Craig."

Craig was studying her curiously. I think she noticed his eyes upon her, for she went on even more quietly:

"It will be a great chance for work, and you are able for a larger sphere, you know, than poor Black Rock affords."

"Who will take Black Rock?" he asked.

"Let some other fellow have a try at it," I said. "Why should you waste your talents here?"

"Waste?" cried Mrs. Mavor indignantly.

"Well, 'bury,' if you like it better," I replied.

"It would not take much of a grave for that funeral," said Craig, smiling.

"Oh," said Mrs. Mavor, "you will be a great man, I know, and perhaps you ought to go now."

But he answered coolly:

"There are fifty men wanting that Eastern charge and there is only one wanting Black Rock, and I don't think Black Rock is anxious for a change, so I have determined to stay where I am yet awhile."

Even my deep disgust and disappointment did not prevent me from seeing the sudden leap of joy in Mrs. Mavor's eyes, but she with a great effort, answered quietly:

"Black Rock will be very glad, and some of us very, very glad."

Nothing could change his mind. There was no one he knew who could take his place just now, and why should he quit his work? It annoyed me considerably to feel he was right. Why is it that the right things are so frequently unpleasant?

And if I had had any doubt about the matter, next Sabbath evening would have removed it. For the men came about him after the service and let him feel in their way how much they approved his decision, though the self-sacrifice involved did not appeal to them. They were too truly Western to imagine that any inducements the East could offer could compensate for his loss of the West. It was only fitting that the West should have the best, and so the miners took almost as a matter of course, and certainly as their right, that the best man they knew should stay with them. But there were those who knew how much of what most men consider worth while he had given up, and they loved him no less for it.

Mrs. Mavor's call was not so easily disposed of. It came close upon the other, and stirred Black Rock as nothing else had ever stirred it before.

I found her one afternoon gazing vacantly at some legal documents spread out before her on the table, and evidently overcome by their contents. There was first a lawyer's letter informing her that by the death of her husband's father she had come into the whole of the Mavor estates and all the wealth pertaining thereto. The letter asked for instructions, and urged an immediate return with a view to a personal superintendence of the estates. A letter, too, from a distant cousin of her husband urged her immediate return for many reasons, but chiefly on account of the old mother who had been left alone, with none nearer of kin than himself to care for her and cheer her old age.

With these two came another letter from her mother-in-law herself. The crabbed, trembling characters were even more eloquent than the words with which the letter closed.

"I have lost my boy, and now my husband is gone, and I am a lonely woman. I have many servants and some friends, but none nearer to me, none so near and dear as my dead son's wife. My days are not to be many. Come to me, my daughter. I want you and Lewis' child."

"Must I go?" she asked with white lips.

"Do you know her well?" I asked.

"I only saw her once or twice," she answered, "but she has been very good to me."

"She can hardly need you. She has friends. And surely you are needed here."

She looked at me eagerly.

"Do you think so?" she said.

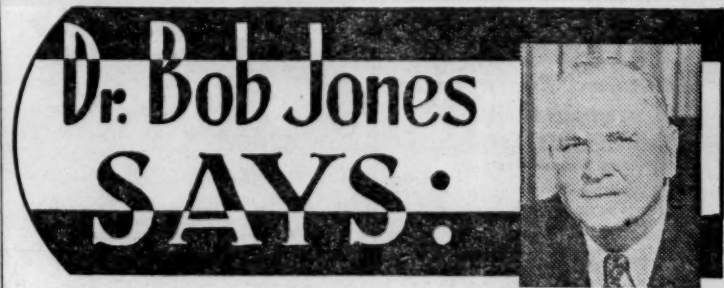
"Ask any man in the camp—Shaw, Nixon, young Winton, Geordie. Ask Craig," I replied.

"Yes, he will tell me," she said.

Even as she spoke Craig came up the steps. I passed into my studio and went on with my work, for my days at Black Rock were getting few and many sketches remained to be filled in.

Through my open door I saw Mrs. Mavor lay her letters before

(Continued on page 6)



Somebody said to me not long ago, "You must be a great money raiser." I said, "No, I am not a money raiser." I never have been gifted along that line. All I ever do is to set up a program and call the attention of God's people to this program, and the people who have an affinity for the program will respond. Bob Jones University, which we founded, is a good, old-time, orthodox Christian institution. We believe the Bible from cover to cover. Students come from all over the world and are trained here and go back home to witness for Christ. Some of these are preachers, some missionaries, some Christian school teachers, some of them businessmen and businesswomen, and some of them housewives; but all of them know the Gospel and know how to tell a sinner what to do to be saved. Our academic standards, especially

those in the fields of our emphasis, are as high as those of any other institution. We are going to keep those standards, but what we are most interested in is the real Gospel testimony and Christian emphasis of Bob Jones University. Now, we want you Christian people to help us. We want you to help us financially. You can invest some of God's money in this work. You can pray for us and by praying for us, help us not only keep the spiritual emphasis but make the spiritual emphasis stronger. You can recommend the school to the right kind of Christian young people who can be trained for leadership. Now, won't you let us hear from you? Thank you and God bless you.

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Pastor Joseph A. Tollefson has this word to say about services being conducted by **EVANGELIST DON SUMMERS** of Bristol, England.

"Allow me to take this opportunity to thank you for the word concerning Evangelist Don Summers of Bristol, England, that appeared in your December 18th edition of *THE SWORD*. I was led to write Mr. Summers inviting him to my church. We have just concluded two of the most wonderful weeks of campaigning for Christ that I have ever experienced in my 23 years of ministry. We have asked Mr. Summers back again for a 3-week campaign next year. It was our happy privilege to witness scores making their decision for Christ."

Sword of the Lord **EVANGELIST J. OSCAR WELLS** has just completed two fine revival campaigns in Baptist churches.

In the Patterson Avenue Baptist Church of Comanche, Oklahoma, of which Edwin J. Merriam is the pastor, there were 22 conversions and 30 rededications. There were also 23 families who pledged to begin having daily devotions in the home. Since the revival clos-

ed, Evangelist Wells has received three different letters from the happy pastor, telling of continued blessings.

Evangelist Wells also conducted a revival campaign with the First Baptist Church of Olney, Illinois. Doubtless the meetings were hindered somewhat because Dr. Russell S. Orr, secretary of the American Baptist Convention in Illinois, wrote individual members of the church, encouraging them to oppose the coming of Evangelist Wells. Dr. Orr did not mention the salvation of the lost in his letter—he merely complained that Evangelist Wells was associated with Dr. John R. Rice and *THE SWORD OF THE LORD*. There were 8 conversions, 5 who also joined the church by letter, and 18 rededications during the meeting.

Sword of the Lord **EVANGELIST JOE B. RICE** conducted a blessed revival campaign with the Aultman Union Church of Aultman, Pennsylvania. Rev. Leland Hufhand is pastor of this small but growing work. There were 27 conversions during the meetings and 12 rededications. There were also children's services during the campaign and both the pastor and evangelist felt it was a meeting long to be remembered.

Sword of the Lord **EVANGELIST ERNIE HABECKER** recently conducted a splendid revival campaign with the First Baptist Church of Horseheads, New York.

The good pastor, the Rev. D. B. Winters, wrote Evangelist Bill Rice as follows:

"This is a word of commendation of Evangelist Ernie Habecker. He was with us April 15 through 29. During that time we had an average attendance of 168 for the services. There were 25 public confessions of Jesus Christ as Saviour, 5 who reclaimed fellowship. Thank you for the pre-campaign literature and suggestions."

Pastors may write Evangelist Bill Rice, Director, 214 West Wesley, Wheaton, Illinois, for information and dates concerning any Sword Staff evangelist.

Rev. Arthur M. Bowser, pastor of the Missionary Bible Church at Hanover, Pennsylvania, reports that they recently closed a good two-week meeting with **EVANGELIST JOE MILLER**, Maple Avenue, Camp Hill, Pennsylvania. The attendance was good and interest was high. There were 13 trusting Christ as their Saviour and 11 who rededicated their lives to the Lord. The evangelist has been asked to return.

EVANGELIST EDDIE WAGNER, 123 N. Van Buren, Little Rock, Arkansas, spent 12 days with the Lagoon Baptist Church of Gulf Shores, Alabama. The pastor, Rev. Seth Murphey, reports that there were 6 first-time decisions to trust Christ, 18 rededications and 38 other decisions among Christians to quit some sin. Among the conversions was a Catholic couple, parents of eleven children.

Rev. Bobby Moore, pastor of the Hickory Grove Baptist Church in Green Cove Springs, Florida, had a good revival with **EVANGELIST SAM S. GRIGSBY** of Leesburg, Florida. There were 31 professions of faith in Christ, 10 uniting with the church by letter and many rededications. The evangelist is a former personal worker with the Billy Graham evangelistic team.

EVANGELIST JOSEPH T. LARSON, 4203 Alcott Street, Denver 11, Colorado, spent one week at the Trego Community Church, Trego, Montana, and one week at the Fortine Community Church, Fortine, Montana. In the two weeks there were 26 decisions for Christ, 29 for baptism and 9 for life service.

EVANGELIST JACK YOST, R. D. 2, Berwick, Pennsylvania, spent 8 days recently with the Fernwood Baptist Church, Fernwood, New York. The pastor, Rev. Donald George, reports 15 conversions, 1 for assurance and 4 rededications.

Sword of the Lord **EVANGELIST J. OSCAR WELLS** spent 8 days with the Woodlawn Baptist Church of Rocky Mount, Virginia. The pastor, Rev. Billy Martin, reports 62 conversions, 7 additions to the church by letter and 7 rededications. Fifty-two of the conversions were on the closing Sunday morning.

There were 28 conversions and additions to the church in a series of meetings with **EVANGELIST DOUGLAS WINN** at South Side Baptist Church of Johnson City, Tennessee, where Rev. Claude Slagle is pastor. It was requested that the meetings be continued another week, but the evangelist was scheduled for meetings at the Baptist Church of Brownsburg, Indiana, where Rev. B. M. Page is pastor.

EVANGELIST FRANK HARPPELL, 47 Pinevale Avenue, Reading, Massachusetts, was with the First Baptist Church of Webster, Massachusetts, for three days recently. The pastor, Rev. Samuel G. Graham, reports that there were 7 conversions and many others reconsecrated their lives for a closer walk with God.

Del Rio, Texas, recently saw a Holy Spirit-directed revival which was held over twice on request led by **EVANGELIST DEL FENFELD**, 4521 Jarboe, Kansas City 11, Missouri, and singer Harry Bundy. The businessman chairman of the campaign, Sam A. Pasley, said of the meeting: "In this town on the Mexican border, where there has not been real revival for many years, people seemed stunned. Cold, indifferent church members came—even re-

luctantly, and heard preaching such as some had never heard before. The power of the Holy Spirit was so manifest that they came back again and again. Many were "born again" though they had been professed Christians for years. Conviction is still in evidence and there is a God-consciousness that was never witnessed before in this area. Several men, considered hardened sinners, became new creatures—eight football players, high school boys known for their drinking and carousing across the border in Mexico, found Christ as Saviour. Forty-six men, heads of families, took their stand one night and promised to begin or continue family altars. There were over 100 decisions made, 70 of whom were first-time professions of faith."

There were four churches actively co-operating and nearly every church in the city saw increased attendance, baptisms, and memberships as a result of the campaign's impact.

EVANGELIST EDDIE MARTIN, 2036 Lititz Pike, Lancaster, Pennsylvania, led the Jackson Baptist Association of Pascagoula, Mississippi, in their first united mass evangelistic crusade recently. Over 23,700 people attended the 10 services which exceeds the white population of these two cities co-operating by over 7000 people. During the crusade there were a total of 392 first-time decisions for Christ, 274 who received assurance of salvation and scores of other decisions among Christians for a closer walk with Christ. Plans are being made to have the Martin party back at another date. At present they are in a united association-wide effort at Hattiesburg, Mississippi.

EVANGELIST BILLY GRAHAM has just closed a three-week campaign in Richmond, Virginia. His team reports over 6,000 decisions, though it does not give the breakdown on those converted and those coming for rededication or for some other decisions. Dr. Graham spoke in the state penitentiary. The campaign was highly commended by the Episcopal bishop, by the Methodist district superintendent, and by Dr. James Appleby of Union Theological Seminary. June 3 the Billy Graham team begins a three-week crusade in Oklahoma City.

EVANGELIST MELVIN WILLIAMS, converted three years ago in Houston, has spent two years in Howard Payne College, Brownwood, Texas, and is open for revival services. He is believed to be sound in the faith, fervent in spirit, is a friend of *THE SWORD OF THE LORD*. He may be addressed at 1102 Fisk Avenue, Brownwood, Texas.

EVANGELIST HERB TYLER of 12348 S. E. Salmon, Portland 16, Oregon, has recently been in a blessed tent campaign in Portland with many conversions. The Rose City Baptist Church, Rev. Joe Smith, pastor, with other churches co-operating, sponsored the campaign.

THE KING'S TRUMPET TRIO are recommended by our beloved brother, **EVANGELIST T. W. WILSON**. Dr. Wilson says, "They are the finest trumpeters that I have ever heard..." Our friends may contact them in care of Rev. Max Davey, 12060 Asbury Park, Detroit 28, Michigan.

PASTOR D. M. HARDISON of Route 4, Box 11R, Norfolk 6, Virginia, recently closed a blessed revival effort, doing the preaching in his own church, Arbor Grove Baptist Church, South Norfolk, Virginia. The revival extended through the third week with many saved and backsliders returning to fellowship with the Lord. Pastor Hardison baptized 62 converts on Mother's Day and a good many others were to be baptized later. Among those saved were two Catholics and one Universalist. Praise the Lord, a pastor may often be used in a great revival.

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Questions Answered by The Editor

"I have heard that some advocate tithing after all bills, etc., are paid, while others tithe from the net income before this is done."

The tithe, in Bible language, means one-tenth of the gross income. For example, in Leviticus 27:32 the Lord says, "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." That is, Jews in tithing gave one lamb out of ten, one calf out of ten, one bushel of wheat out of ten, etc. And that was before other bills were paid.

So then if one tithes who is on salary, he would simply give one-tenth of his salary, and then free-will offerings he felt led to give would be above that.

However, if one runs a grocery store, he would not take one-tenth of all his sales, because that is not profit. He would take one-tenth of his gross profit; that is, after the goods were paid for, the rental on the building, etc. But he would pay the tithe before he paid his own bills, as personal expenses, house rent, and living expenses, etc. It is fair to subtract the expenses of making the money, but it is not fair to subtract one's own personal expenses or family expenses. One ought to pay the tithe of his total gross income, before he pays his own rent, his own grocery bill, carfare, for his own clothes, etc.

I trust the Lord will give you great joy in tithing. I thank God for the wonderful joy He has given me. And I have found that it pays to give God the tithes and offerings. He promised, "Give and it shall be given to you," and it has certainly been true in my case.

"Is it right to buy Christian books with tithe money?"

I do not believe it is right, as a general thing, to buy things for yourself with tithe money. "The tithe is the Lord's," so I believe that we ought to buy our own needs with our own money and use the tithe for the Lord.

I think it would be perfectly right to buy booklets to pass out to others, purely as a missionary and gospel venture, with tithe money. But I think that the books we buy principally for ourselves, we ought to pay for out of our own income aside from tithes.

"Please explain the difference between John's baptism and Jesus' baptism."

There was no difference at all in the way Jesus baptized in water and the way John baptized in water. John's baptism was all that Jesus Himself had, and all that the apostles had, as far as baptism in water was concerned. However, in addition to baptism in water, Jesus poured out upon His disciples the Holy Spirit, and at Pentecost they were baptized with the Holy Spirit. I believe that He often baptizes His people today with the Holy Spirit or fills them with the Holy Spirit, which is the same term used in Acts 2:4. The baptism with fire is for the enemies of Christ, as you will see when you read Matthew 3:12, and is the punishment of lost sinners in Hell.

"Should a church sponsor a Boy Scout troop?"

I think a Boy Scout troop may be used to the glory of God in a church if the Scoutmaster himself is a Christian and if Boy Scouts are definitely tied in to the church. The moral standards of scouting are very high and a good Scoutmaster can use scouting to get boys to come to Sunday School or to attend the services in a body, can enlist unsaved boys and win them. Since the Boy Scout standards of morality are so high, I think you need not fear, if you have an earnest Christian Scoutmaster, and if the scouting program is definitely tied in with the church program for soul winning and Christian nurture.

How to Become a Child of God

(Continued from page 1)

leader, and my uncle and two brothers are earnest clergymen."

"But you don't expect to go to Heaven hanging on their coattails, even if they are born again, do you? Have you been truly converted to God yourself?" I asked.

"Not at all," she replied, "but I thought if I put it that way you would understand that religion runs in our family."

"Religion may run in your family, but religion and Christianity are two very different things," I said. "There are a great many people who are intensely religious, but they are not saved. Our blessed Lord was speaking to a very religious man when he said, 'Ye must be born again.'"

I had great difficulty getting that lady to see that salvation is not of blood. She could scarcely understand how a family such as hers needed regeneration. Perhaps you have rather prided yourself in the fact that you, too, came from a line of Christian progenitors, and have taken it for granted that because your parents were Christians, you are. "Which were born, not of blood." You are not a Christian simply because you were born into a Christian family.

Not of the Will of the Flesh

Then we read, "nor of the will of the flesh." What does that mean? It just means that you cannot make yourself a Christian by any self-determination. Suppose that you said to yourself, "I have made up my mind that from tonight on I am going to be a Christian," that would not make you one. It is very good to come to a decision like that, to come to the place where you make up your mind to become a Christian, but that will not make you a child of God. If I were born in some country where they have a hereditary monarchy, I might say, "I am tired of being just one of the commonalty; I have made up my mind that from now on I am going to be a member of the royal family." I might go to a tailor, show him a picture of a royal person, and say to him, "Now, dress me up like that." And I might begin to sign myself as a royal highness, or some other high-sounding title, but I would only be a fraud, for no man ever became a member of the royal family by the will of the flesh; he has to be born into the family.

No one ever became a child of God by simply making up his mind that he would be a Christian. You could do that according to your own standards, if Jesus had never died on the cross. You could make up your mind that from a given time, you would call yourself a child of God, try to live as a child of God should live, even though Jesus had never suffered and bled and died for your sins upon the tree. Why did He go to the cross, if simply by an act of your will, you could make yourself a Christian?

You have no more power to make yourself a Christian than I have to make myself the president of the United States. If I should go into politics, no matter how favorably the people might look upon me, nor how able I might be, I could never become president of the United States, because I was born on the other side of the line. I was born in Toronto, Canada, and the Constitution of the United States says that no man can be president who was not born in this country. I might make up my mind to become a politician, and do my best to ingratiate myself with the people, but I never could become president of the United States, because although I am a naturalized citizen, I was born an alien. No man can ever

become a child of God by making up his mind to be a Christian. You have to be born a child of God, and it is too late to be born that way the first time; but thank God, you can be born again.

Not of Man

In the third place, we read, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man." From the humblest clergyman up to the pope of Rome, or, if you want to turn it around the other way, from the pope up to a Protestant parson, there is no man on earth so holy and so closely in touch with God that he can make a Christian of you by anything he can do for you. He might baptize you, he might confirm you, he might recommend that you be received into church membership, but he could not make a Christian of you by voting you into the membership of the church. If you came in without being born again, you would be just a poor lost sinner with a false profession.

I remember some years ago when that mighty man of God, Henry Varley, was in California having meetings in a large church. One night he said to me, "I want you to come downstairs with me; they are going to have a church meeting, and they have some applicants for membership. I would like to get a line on them, see how careful they are about receiving people, for this will help me to know how to preach." There were four candidates for membership. The minister said, "We are glad to have our brethren here to apply for membership in this church, and we want them to give us a word, and then they will be voted on."

The first man stood to his feet, and said something like this: "My friends, you all know me; my father and mother have been members of this church for years. I have often felt I should join the church, and so I made up my mind that if you would accept me, I would like to feel that I am a member of the church of my parents."

A gentleman spoke up, and said, "May I ask the young man a question?" and the minister said, "Well, if it is a proper one, you may."

"I would like to ask if you have ever been born again."

The minister jumped to his feet, and said, "I object; I do not want our brother to attempt to answer that question. That is downright impertinence; that matter is entirely between the individual and his God."

And so they voted him in; but I remembered that my Bible said, "not of blood."

The second young man stood to his feet, and spoke somewhat as follows: "Well, friends, you know me. I haven't always been what I ought to be, but last New Year I made up my mind to turn over a new leaf, and try to do better. I think it would help me to join the church, and so I have applied for membership." And they voted him in.

My friend had found it did not pay to ask questions, so did not try it again. I remembered then that my Bible said, "nor of the will of the flesh."

The third young man arose, and with choice English accent said, "You know, my friends, I haven't been in the habit of attending a church of this nomenclature. Over in England I attended the state church. When I was a little child, I was baptized by the Archbishop of Canterbury. But since coming to America, I have enjoyed coming down here, and thought I would like to join with you." So they voted him in.

But I remembered again that my Bible said, "nor of the will of man."

There were the three of them. One of them thought he was a Christian because his parents were, the second because he had turned over a new leaf, and the third because he had been baptized by a great church dignitary.

There was one other man sitting there, older than these others, and I could see the marks which sin had left upon his brow. When he was introduced, he spoke with great fervency: "My friends, I do

not need to say very much; you know my story. My dear wife and children have been members with you here for a number of years. You know what a life I have led; I have been a drunkard, a poor sinner; I alienated my wife and children from me so that they had to leave me. I was going down, down, down in my sins, and it seemed there was no power to stop me. About six months ago, I made up my mind there was no help for me, and started down Market Street toward the water front, intending to jump in and end it all; but as I got to Seventh and Market, the Salvation Army was having an open air meeting. I went over and they were singing of the cleansing power of the blood of Christ.

*Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.*

"I listened! They sang it over and over, until they sang the words right into my soul, and I said: 'I wonder if it is true, if there is hope for a sinner like me'; and then I listened to one and another tell how they too had been lost in sin, and Jesus had saved them, and when someone invited any poor sinner to come and kneel with them at the old drum, I threw myself down, and cried, 'O God, if there is hope for a sinner like me, save me tonight.' Something happened that night; I trusted Christ; He took me in; He made me a new creature; I was born of God; and all has been different ever since; we have a happy home now"—and then he burst into tears. Well, they voted him in, but I could not help but wonder why he wanted to get into an icebox like that.

There you have three ways by which you cannot become a child of God, and there is the way and the only way, by which you can become a child of God. This getting converted is a divine thing; it is a divine work—something that the Spirit of God does for the poor sinner who comes to Christ. How is it all brought about?

The One Divine Way

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." You see that is very different from simply making a lip confession of Christianity; that is a very different thing from turning over a new leaf, joining a church, being baptized, or something like that. "As many as received him" means just this, that the poor sinner comes to the place where he gives up all hope of saving himself, and says, "O Christ, come in and dwell with me alone." No one ever invited Him to enter who was disappointed. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Is your heart's door bolted against Him? Have you lived up to the present moment with Christ outside? Will you open the door?

You say, "How can I receive Him? I cannot see Him. In what way can I receive Him?"

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Do you believe on His name? What does it mean to believe on His name? It means to put your trust in Him. His name speaks of all that He is. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). John Hambleton used to say, "There are just five letters to our English word, *Jesus*, and they mean just this: *Jesus Exactly Suits Us Sinners*." We are poor, lost, guilty men and women, but He is the holy One, God's blessed Son, and He went to Calvary's cross and died for us, bore our sins in His own body on the tree, and now God says, "Will you receive my Son? Will you trust Him? Will you believe on His name?" If you will, He will save your precious soul, and will give you the right to call yourself a child of God. No one has that right unless he is born again. Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which

liveth and abideth for ever And this is the word which by the gospel is preached unto you" (1 Pet. 1:23, 25).

What is it, then, that you need to believe in order to be saved? "Repent ye, and believe the gospel" (Mark 1:15). What is the Gospel? It is God's "good news" about His blessed Son. He tells us that "Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4). And again: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

The sinner who addresses you was once hurrying down in his sins to a lost eternity, but when Jesus called, he came to Him, put his trust in Him, and He saved his soul forty years ago. He is waiting now to save you. There is no reason why you should go on longer without settling this vital matter. When I write to you about being saved by believing, I do not mean that you are simply to credit the gospel story in an intellectual kind of way, and go right on in the same life; but if you realize you are a lost sinner, and want to be saved from the guilt and power of your sins, I beseech you to yield to His entreaty, and put your trust in the One who died for you. God will work the miracle of regeneration in your soul, and you will know that you are born again. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

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Black Rock

(Continued from page 3)

Mr. Craig, saying, "I have a call, too." They thought not of me.

He went through the papers, carefully laid them down without a word while she waited anxiously, almost impatiently, for him to speak.

"Well?" she asked, using his own words to her. "Should I go?"

"I do not know," he replied. "That is for you to decide—you know all the circumstances."

"The letters tell all."

Her tone carried a feeling of disappointment. He did not appear to care.

"The estates are large?" he asked.

"Yes, large enough—twelve thousand a year."

"And has your mother-in-law any one with her?"

"She has friends, but, as she says, none near of kin. Her nephew looks after the works—iron works, you know. He has shares in them."

"She is evidently very lonely," he answered gravely.

"What shall I do?" she asked, and I knew she was waiting to hear him urge her to stay; but he did not see, or at least gave no heed.

"I cannot say," he repeated quietly. "There are many things to consider. The estates—"

"The estates seem to trouble you," she replied almost fretfully.

He looked up in surprise. I wondered at his slowness.

"Yes, the estates," he went on, "and tenants, I suppose—your mother-in-law; your little Marjorie's future, your own future."

"The estates are in capable hands, I should suppose," she urged, "and my future depends upon what I choose my work to be."

"But one cannot shift one's responsibilities," he replied gravely.

"These estates, these tenants, have come to you, and with them come duties."

"I do not want them," she cried.

"That life has great possibilities of good," he said kindly.

"I had thought that perhaps there was work for me here," she suggested timidly.

"Great work," he hastened to say. "You have done great work. But you will do that wherever you go. The only question is where your work lies."

"You think I should go," she said suddenly and a little bitterly.

"I cannot bid you stay," he answered steadily.

"How can I go?" she cried, appealing to him. "Must I go?"

How he could resist that appeal I could not understand. His face was cold and hard, and his voice was almost harsh as he replied: "If it is right, you will go—you must go."

Then she burst forth:

"I cannot go. I shall stay here. My work is here: my heart is here. How can I go? You thought it worth your while to stay here and work. Why should not I?"

The momentary gleam in his eyes died out, and again he said coldly:

"This work was clearly mine. I am needed here."

"Yes! yes!" she cried, her voice full of pain. "You are needed—but there is no need of me."

"Stop! stop!" he said sharply. "You must not say so."

"I will say it! I must say it!" she cried, her voice vibrating with the intensity of her feelings. "I know you do not need me. You have your work, your miners, your plans; you need no one; you are strong. But," and her voice rose to a cry, "I am not strong by myself; you have made me strong. I came here a foolish girl, foolish and selfish and narrow. God sent me grief. Three years ago my heart died. Now I am living again. I am a woman now, no longer a girl. You have done this for me. Your life, your words, yourself—you have shown me a better, a higher life than I had ever known before, and now you send me away."

She paused abruptly.

"Blind, stupid fool!" I said to myself.

He held himself resolutely in hand, answering carefully, but his voice had lost its coldness and was sweet and kind.

"Have I done this for you? Then surely God has been good to me. And you have helped me more than any words could tell you."

"Helped!" she repeated scornfully.

"Yes, helped," he answered, wondering at her scorn.

"You can do without my help," she went on. "You make people help you. You will get many to help you; but I need help, too."

She was standing before him with her hands tightly clasped; her face was pale and her eyes deeper than ever. He sat looking up at her in a kind of maze as she poured out her words hot and fast.

"I am not thinking of you," His coldness had hurt her deeply. "I am selfish; I am thinking of myself. How shall I do? I have grown to depend on you, to look to you. It is nothing to you that I go, but to me—"

She did not dare to finish.

By this time Craig was standing before her, his face deadly pale. When she came to the end of her words he said in a voice low, sweet, and thrilling with emotion:

"Ah, if you only knew! Do not make me forget myself. You do not guess what you are doing."

"What am I doing? What is there to know but that you tell me easily to go?"

She was struggling with the tears she was too proud to let him see.

He put his hands resolutely behind him, looking at her as if studying her face for the first time. Under his searching look she dropped her eyes and the warm color came slowly up into her neck and face; then, as if with a sudden resolve, she lifted her eyes to his and looked back at him unflinchingly.

He started, surprised, drew slowly near, and put his hands upon her shoulders, surprise giving place to wild joy. She never moved her eyes; they drew him toward her. He took her face between his hands, smiled into her eyes, kissed her lips. She did not move; he stood back from her, threw up his head, and laughed aloud. She came to him, put her head upon his breast, and, lifting up her face said: "Kiss me." He put his arms about her, bent down and kissed her lips again, and then reverently her brow. Then putting her back from him, but still holding both her hands, he cried:

"No! you shall not go. I shall never let you go."

She gave a little sigh of content, and, smiling up at him, said:

"I can go now," but even as she spoke the flush died from her face and she shuddered.

"Never!" he almost shouted; "nothing shall take you away. We shall work here together."

Does God Hold Christians . . . ?

(Continued from page 1)

watereth; but God that giveth the increase.' (I Cor. 3:5-7). God gives the increase! Success is in His hands! He alone has the prerogative to give life, to regenerate. Our duty is to preach Christ, 'to plant' and 'to water,' but there our responsibility ends. The Lord did not say: Well done great and successful servant, but 'well done, good and faithful servant!' Our part is to be faithful—no more, no less, can and should be demanded. No doubt, in accordance with your principles, you would have refused to support Carey who labored 7 years before he baptized the first believer, you would have refused to pay the bills of Judson who toiled 6 years before he baptized the first believer, not to mention Nott who waited over 10 years for the first convert, and a host of others . . . or perhaps these men were too conservative in the eyes of our contemporaries who 'claim converts' more readily. We rejoice when we see results, but we walk by faith and endeavor to be faithful in our task, leaving the 'success' in God's hands.

"Sincerely yours in Christ,"

(signed) Richard Wolff
Conference Speaker

The Editor's Answer to Brother Wolff

"Dear Brother Wolff:

"I thank you for your letter. We have had much response to the articles on 'Worthy or Unworthy Missionary Appeals.' I am glad to have the reaction. Most of the reaction has been favorable, I believe.

"You will remember that in my articles I plainly stated that one should go where he is definitely called to go in mission work and that one should give where he is definitely led to give. At the same time, I said it would be wrong to ignore the fact that the Lord Jesus is primarily interested in souls and that we ought to be interested primarily in souls, too.

"I note what you say about Dr. Carey. On the basis of the results Carey got in souls saved, I would be glad to support him. And on the basis of the results Judson got in turning most of Burma to Christ, I would be glad to support him. And if God led me to support them before I knew what the re-

"Ah, if we could, if we only could," she said piteously.

"Why not?" he demanded fiercely.

"You will send me away. You will say it is right for me to go," she replied sadly.

"Do we not love each other?" was his impatient answer.

"Ah! yes, love," she said, "but love is not all."

"No!" cried Craig; "but love is the best."

"Yes!" she said sadly; "love is the best, and it is for love's sake we will do the best."

"There is no better work than here. Surely this is best," and he pictured his plans before her. She listened eagerly.

"Oh! if it should be right," she cried, "I will do what you say. You are good, you are wise. You shall tell me."

She could not have recalled him better. He stood silent some moments, then burst out passionately.

"Why, then, has love come to us? We did not seek it. Surely love is of God. Does God mock us?"

He threw himself into his chair, pouring out his words of passionate protestation. She listened, smiling, then came to him, and, touching his hair as a mother might her child's, said:

"Oh, I am very happy! I was afraid you would not care, and I could not bear to go that way."

"You shall not go," he cried aloud, as if in pain. "Nothing can make that right."

But she only said:

"You shall tell me to-morrow. You cannot see to-night, but you will see, and you will tell me."

He stood up and, holding both her hands, looked long into her eyes, then turned abruptly away and went out.

She stood where he left her for some moments, her face radiant and her hands pressed upon her heart. Then she came toward my room. She found me busy with my painting, but as I looked up and met her eyes she flushed slightly and said:

"I quite forgot you."

"So it appeared to me."

"You heard?"

"And saw," I replied boldly. "It would have been rude to interrupt, you see."

"Oh, I am so glad and thankful."

"Yes. It was rather considerate of me."

"Oh, I don't mean that," the flush deepening. "I am glad you know."

"I have known some time."

"How could you? I only knew to-day myself."

"I have eyes."

She flushed again.

"Do you mean that people—" she began anxiously.

"No. I am not 'people.' I have eyes, and my eyes have been opened."

"Opened?"

"Yes, by love."

Then I told her openly how, weeks ago, I struggled with my heart and mastered it, for I saw it was vain to love her, because she loved a better man who loved her in return. She looked at me shyly and said:

"I am sorry."

"Don't worry," I said cheerfully. "I didn't break my heart, you know. I stopped it in time."

"Oh!" she said, slightly disappointed; then her lips began to twitch, and she went off into a fit of hysterical laughter.

"Forgive me," she said humbly; "but you speak as if it had been a fever."

"Fever is nothing to it," I said solemnly. "It was a near thing."

At which she went off again. I was glad to see her laugh. It gave me time to recover my equilibrium and it relieved her intense emotional strain. So I rattled on some nonsense about Craig and myself till I saw she was giving no heed, but thinking her own thoughts; and what these were it was not hard to guess.

Suddenly she broke in upon my talk:

"He will tell me that I must go from him."

"I hope he is no such fool," I said emphatically and somewhat rudely, I fear; for I confess I was impatient with the very possibility of separation of these two, to whom love meant so much. Some people take this sort of thing easily and some not so easily; but love for a woman like this comes once only to a man, and then he carries it with him through the length of his life and warms his heart with it in death. And when a man smiles or sneers at such love as

(Continued on page 7)

PRAYER POEM

I know not by what methods rare,
But this I know: God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard;
I know it cometh soon or late,
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers to Him alone
Whose will is wiser than my own.

—Unknown

sults would be, I would understand it was because He was going to bless them and bring fruit from their labor. Is there anything wrong with that viewpoint?

"You did not like the fact that I was disappointed in one missionary society that reported only 13 converts per missionary per year. I did not say, but I feel that in the early days of the same mission, when missionaries won hundreds of souls per year in a more difficult field, it was better than the present plan of de-emphasizing evangelism.

"In other words, I am simply standing for the same thing on the foreign field as at home. Those who do not care for soul winning as the main thing in America will not like our stand that soul winning ought to be the main thing on the foreign field, and vice versa.

"I am glad to hear from you. I pray God's richest blessings upon you.

"In Jesus' name, yours."

John R. Rice.

A Second Letter From Brother Wolff Asks for a More Detailed Answer

Another letter, dated April 24, came from our Bible teacher friend, saying that the editor "did not answer the basic concept of my last letter."

This letter is given here:

"Dear Dr. Rice:

"Thank you for your prompt answer. I don't apologize for writing once again, because of the importance of the subject and the fact that you did not answer the basic concept of my last letter.

"In your letter of April 16, you

(Continued on page 7)

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Does God Hold Christians . . . ?

(Continued from page 6)

write: 'And if God led me to support them (speaking of Carey, etc.) before I knew what the results would be, I would understand it was because He was going to bless them and bring fruit from their labor.' Strictly speaking, this statement overthrows your own argument that missionaries have to be supported on the basis of success. We cannot possibly know in advance if success will be granted by God, and therefore cannot give on that basis. Besides, one who is a soul winner in this country may become a martyr on the mission field before he ever has a chance to learn the language sufficiently to become a witness for Christ.

"The basic argument of my last letter was that it is God's prerogative to give life. He gives the increase; success is in His hands. Our part is to be faithful. I feel that you have not met this problem in your letter of April 16.

"I would appreciate a word of elucidation, and hoping to hear from you, I remain

"Sincerely in Christ,"
(signed) Richard Wolff

The Editor Gives the Scripture's Teaching, as He Understands It, Proving That We Are Accountable for Results in Soul Winning

Dear Brother Wolff:

I am glad to have your letter and glad to answer in some detail, the best I can, your question. You say, "We cannot possibly know in advance if success will be granted by God" in soul winning. You say, "It is God's prerogative to give life. He gives the increase; success is in His hands. Our part is to be faithful."

I understand you to say that one may be in the will of God and not be able to win souls or that success in soul winning is almost completely a matter of God's sovereign action, without any necessary relation to our faithfulness, and that one may be in the will of God without having success in soul winning. I think I can show you that you are wrong, according to the clear teaching of Scripture.

I. The Bible Teaching That as We Sow Rightly We Will Reap Souls

The Bible clearly teaches from one end to the other, it seems to me, that soul winning is a matter of

sowing and reaping and that in proportion as we sow properly we shall reap in getting people saved. Mark you, it is still true that salvation is a miracle of God. It is still true that salvation is the work of the Holy Spirit, but God has necessarily chosen to use human means to carry the miraculous word and to put the miraculous power of the Holy Spirit upon human beings.

1. Consider Psalm 126:5,6—"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Can we not certainly know that if we sow in tears we can reap in joy? Do we not have here a clear promise of God that if we go forth with a broken heart bearing the precious seed of the Word of God that we shall, without any doubt, come back with the sheaves, that is, souls saved? So I believe. I believe that God is speaking directly about soul winning in this passage. But if you understand it to mean only a general law, then it would cover the matter of soul winning as well as others.

From the above Scripture it seems clear to me that any Christian who does not win souls may know that the fault is not God's, but his own. If he met God's requirements about sowing and reaping he should find God faithful in fulfilling His promise about the sheaves.

According to this Scripture no one has the right to claim to be faithful in soul-winning effort who does not come back with sheaves.

2. The parable of the sower as given in Matthew 13:1-8 and in Mark 4:1-20, and in Luke 8:4-15 certainly refers to the spread of the Gospel and soul winning. Luke 8:11 says, "Now the parable is this: The seed is the word of God." And Jesus explains that those who hear the Word are in four groups: some have no spiritual understanding of it, and Satan takes the Word out of their hearts. Some are impressed and make a profession, but "have no root in themselves," are not regenerated, do not have saving faith. The third group are those who received the Word and, I judge, are saved, but bring no fruit to perfection. The fourth group are those who are not only saved, but become fruitful Christians.

I do not see how one can honestly face this parable and deny that our reaping is to be in proportion

to our sowing, depending at least to some extent upon our faithfulness in preaching the Word. But faithfulness would involve also seeking and having the power of the Holy Spirit, condemning sin boldly. And it would certainly involve the matter of sowing where God wants us to sow. Any person who deliberately would sow all his seed on the rocks and leave the good ground God had provided would not see the results that he could see if he "went everywhere preaching the Word," but took special advantage of good opportunities.

I think this parable shows there is a direct relation between sowing and reaping. Every Christian can have the power of God. Every Christian can preach the same Gospel. God is no respecter of persons.

3. In Galatians 6:7-9 is this same doctrine taught that our reaping is in proportion to our sowing. The same law, God says, works when one sows to the flesh and reaps corruption in proportion to his sin and when one sows to the Spirit and reaps life everlasting. And you and I both believe that God is not speaking of toiling to earn salvation. And the next verse says, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." This general law of sowing and reaping certainly applies to soul winning.

4. I believe the same truth is taught in I Corinthians 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Abounding labor brings results and rewards. But of course God means labor in the will of God and in the power of God.

I do not see how in the face of these Scriptures one can say that God saves souls irrespective of whether we sow in the power of God or not, and whether we sow abundantly or sparingly, or not at all. The Bible indicates there is a direct connection between the sowing with tears, the sowing in the power of the Holy Spirit, and the sheaves that are harvested, the souls that are won.

II. Soul-Winning Results Directly Depend Upon the Fullness of the Holy Spirit

I believe that the whole tenor of Scripture shows that those who continually seek and have the fullness of the Spirit and power for soul winning have wonderful soul-winning results; and that those

(Continued on page 8)

Black Rock

(Continued from page 6)

this, I pity him and say no word, for my speech would be in an unknown tongue. So my heart was sore as I sat looking up at this woman who stood before me, overflowing with the joy of her new love and dully conscious of the coming pain. But I soon found it was vain to urge my opinion that she should remain and share the work and life of the man she loved. She only answered:

"You will help him all you can, for it will hurt him to have me go."

The quiver in her voice took out all the anger from my heart, and before I knew I had pledged myself to do all I could to help him.

But when I came upon him that night, sitting in the light of his fire, I saw he must be let alone. Some battles we fight side by side, with comrades cheering us and being cheered to victory; but there are fights we may not share, and these are deadly fights where lives are lost and won. So I could only lay my hand upon his shoulder without a word. He looked up quickly, read my face, and said with a groan:

"You know?"

"I could not help it. But why groan?"

"She will think it right to go," he said despairingly.

"Then you must think for her. You must bring some common sense to bear upon the question."

"I cannot see clearly yet," he said. "The light will come."

"May I show you how to see it?" I asked.

"Go on," he said.

For an hour I talked, eloquently, even vehemently urging the reason and right of my opinion. She would be doing no more than every woman does, no more than she did before; her mother-in-law had a comfortable home, all that wealth could procure, good servants, and friends; the estates could be managed without her personal supervision; after a few years' work here they would go East for little Marjorie's education; why should two lives be broken?—and so I went on.

He listened carefully, even eagerly.

"You make a good case," he said with a slight smile. "I will take time. Perhaps you are right. The light will come. Surely it will come. But," and here he sprang up and stretched his arms to full length above his head, "I am not sorry; whatever comes I am not sorry. It is great to have her love, but greater to love her as I do. Thank God! nothing can take that away. I am willing, glad to suffer for the joy of loving her."

Next morning before I was awake, he was gone, leaving a note for me:

"My Dear Connor:

"I am due at the Landing. When I see you again I think my way will be clear. Now all is dark. At times I am a coward, and often, as you sometimes kindly inform me an ass; but I hope I may never become a mule.

"I am willing to be led, or want to be at any rate. I must do the best—not second best—for her, for me. The best only is God's will. What else would you have? Be good to her these days, dear old fellow. Yours,

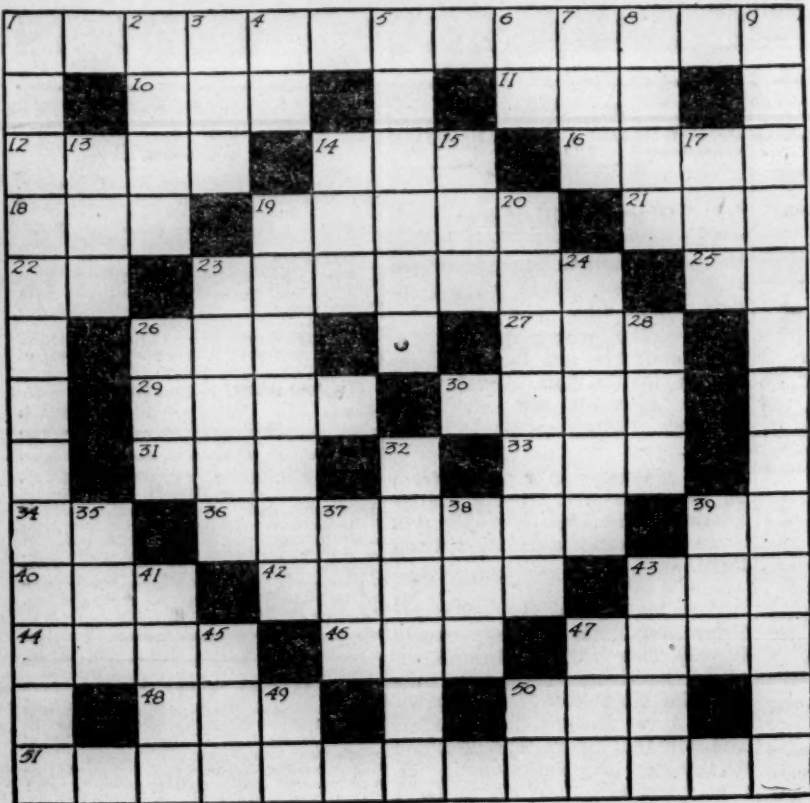
"Craig."

How often those words have braced me he will never know, but I am a better man for them: "The best only is God's will. What else would you have?" I resolved I would rage and fret no more, and that I would worry Mrs. Mavor with no more argument or expostulation, but, as my friend had asked, "be good to her."

(Continued next week)

Works Puzzle at 83!

By Aunt Neva



Name _____ (PRINT)
Address _____ (PRINT)
City _____ Zone _____ State _____ (PRINT)

"I enjoyed hunting up the answers if I did have to do a lot of searching..." writes a lady who is 83 years of age. Old and young alike are enjoying the puzzles so much. We surely appreciate hearing from every one of you who have taken time to write a note along with your puzzle. If you haven't tried one yet, be sure to start with this one. Don't let the long words scare you, they really are not too difficult.

For a complete and correct puzzle this week we will send you a copy of the booklet by Dr. John R. Rice, *David and Bathsheba*. This booklet has some heartsearching lessons from David's sin, showing what sin will do to the Christian.

Follow these simple rules:

1. Fill in the empty blanks according to the clues given. Answers must be correct and complete.

2. PRINT (not write) your own name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of THE SWORD OF THE LORD, you may print your answers on another piece of paper.

3. To receive the booklet, *David and Bathsheba*, your entry must be postmarked by midnight, SATURDAY, JUNE 30, 1956. The answer to puzzle No. 29 will appear in the July 6 issue of THE SWORD OF THE LORD.

CLEWS ACROSS

- Violation of a law
- "Curse God and—" was the advice of Job's wife
- Old punishment of the galley
- Son of Joktan (Gen. 10:27)
- Solomon's servant (Ez. 2:57)
- Golden animal made by Aaron
- Simeon (Abbr.)
- Humble
- National Educational Association (Abbr.)
- Twentieth and sixth letters of the alphabet
- Joseph's wife; Mother of Manasseh and Ephraim
- A city "that lieth upon the border of Moab" (Num. 21:15)
- Animal that rebuked Balaam
- Pronoun
- Son of Noah
- Adjective which describes the son of Jonathan
- Discern
- Brood of young birds (Variation)
- Day of the week (Abbr.)
- Pertaining to strata
- Adjective, conjunction or relative pronoun
- Pronoun
- Salute
- Hurried
- Father of Micaiah, the prophet, whom Jehoshaphat imprisoned
- One thousand, sixty
- Painful
- King of Judah, who reigned forty-one years in Jerusalem (II Kings 15:10)
- Father of Saul (Acts 13:21)
- Godliness

CLEWS DOWN

- More worthy of confidence
- Progenitor of the human race, as related in Genesis
- A thing of no account
- Direction
- People to whom one of Paul's epistles was written
- Adverb
- Baglike part
- Ancient name of Persia
- Iniquity
- Second month of the Jewish

calendar (May). (Canaanite name for Iyar)

- Shortened name of a great patriarch
- Book of the Old Testament, which contains a series of visions (Abbr.)
- Meadow
- Acquiesces
- Old Hebrew name for Tishri, first month of the Jewish calendar
- Used in mourning, in Bible times
- Pertaining to the blood
- Request
- Color. Zechariah had a vision of horses of this color
- The deputy of Achaia, who would not judge Paul
- Pronoun
- Animal used in sacrifices
- Mary and Joseph went to Bethlehem to pay this
- Aaron (Abbr.)
- Dross or cinder of a metal
- A beautiful flower which is called "Mary's flower"
- Tree from which idols were made
- Wrong doing
- Preposition
- Commissary man (Abbr.)

Answers to Puzzle Number 27:

XVII
JAMES TARES
N MALE ADAH S
IS RAM MAN HT
SAITH AM DOR
ARCH ISH TIME
NAHALAL G DEW
A AMASA Y
SOB Y SOLOMON
AROD PHD LUTE
LED ME KISHI
EN RAT CIV OG
M SERE ATER H
CEDAR BETAH

Does God Hold Christians . . . ?

(Continued from page 7)

who, because of sin or indifference, or self will, do not seek and have this power of God, do not win the souls they ought to win.

Of course we speak of soul winning in the clear leading and will of God, not according to one's own whim, or his private philosophy, not according to his own sectarian or denominational bias. I speak of soul-winning effort in the will of God as led by the Spirit and empowered by the Spirit. And I believe throughout the New Testament the teaching is that in proportion as one is filled or empowered by the Spirit of God, he can have results in soul winning.

1. Consider Luke 24:46-49. "... And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The apostles were to urge people to repent and have their sins forgiven. And God gave them the mighty promise of success. But they were to "tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Since this is one statement of the Great Commission, and since this Great Commission is given to all Christians, the same requirements and the same promises are ours today.

2. The same teaching is given also in Acts 1:8. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Power in soul winning was promised to those who waited for the fullness of the Spirit.

The apostles and others did wait upon God for ten days; "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Then on the day of Pentecost they were mightily endued with power.

3. The second chapter of Acts gives logical teaching which I think we dare not ignore. God's power was promised; God's power came; and as a result of the preaching and witnessing of these Spirit-filled Christians the people were amazed, convicted, and multitudes were saved. "They were pricked in their heart" (Acts 2:37). And again, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). And the last verse in this second chapter of Acts shows that the witnessing and power of the Holy Spirit continued, "And the Lord added to the church daily such as should be saved."

It is true that God Himself does the work of saving sinners, but these Scriptures clearly teach that He does it largely in proportion as His workers obey Him in Spirit-filled witnessing.

4. A separate instance of the people of God seeking God's power and being filled with the Holy Spirit and speaking the Word of God with boldness is in Acts 4:24-31. "... and they were all filled with the Holy Ghost, and they spake the word of God with boldness." But the results which followed were the same as in the second chapter of Acts. If Acts 2 had a dispensational meaning, Acts 4 and 5 do not. But the same results came. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:32).

"And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14).

Besides these examples, it seems clearly intended in the Scriptures that the conviction and conversion of Paul came because of the Spirit-filled testimony of Stephen.

It is particularly impressive in Acts 11:24 that Barnabas was a great soul winner because "he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." It seems to me that a literal

meaning of the Scriptures is that because Barnabas was a good man and full of faith and the Holy Ghost, therefore much people were added unto the Lord.

I do not know of any Scripture which teaches the theory that souls will be saved irrespective of whether people sow in tears or not, or irrespective of whether or not they are in the will of God or have the power of God.

It is true that it is sometimes in season and sometimes out of season (II Timothy 4:2). It is true that sometimes the reaping comes sooner than at other times, and always one needs to go in faith and trust God for the results.

Judson waited four years before converts came in Burma, I believe, but then multitudes of converts came and all the promises proved true in his case.

III. How One Speaks Determines Results

In Acts 14:1 we are told that Paul and Barnabas were in Iconium in the synagogue of the Jews, "and so spake, that a great multitude both of the Jews and also of the Greeks believed." Does not this Scripture teach that the multitude of converts was directly traceable under God to the way the apostles spoke, in being where God led them, in speaking the Word of God, in speaking boldly in the power of the Holy Spirit? The apostles, Paul and Barnabas, secured blessed results. In the light of this Scripture how can we teach that the preacher is not responsible for obtaining results?

In John 15:4, 5 we are clearly taught that fruit bearing depends upon abiding in Christ. Abiding in Christ would certainly mean being in such glorious touch with God as to have the power of the Spirit. It would mean being in the will of God and having the power of God and obeying God about soul winning. These Scriptures say, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Fruit bearing here surely means soul winning as it does in Proverbs 11:30, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Fruit bearing meant soul winning to Paul in Romans 1:13. He had long wanted to go to Rome "that I might have some fruit among you also, even as among other Gentiles." But this fruit bearing is in direct proportion to one's abiding in Christ, we are told. In view of the plain Scripture, I would say that if one does not bear fruit he is responsible for that and every Christian is held accountable to bear fruit for Christ, that is, to win souls for Christ. Not to win souls is a sin since success in soul winning is a direct result of abiding in Christ. Every person who abides in Christ "brings forth much fruit."

I thank you for your letter and I am glad to hear from you as always. May God richly bless you. In Jesus' name, yours, John R. Rice

Dr. George W. Truett Tells Us We Are Accountable for Souls

Here I would leave with the reader two paragraphs from the immortal Dr. George W. Truett, for forty years pastor of the First Baptist Church in Dallas, and for years the most popular preacher in the world. Hear what Dr. Truett says in his sermon on "A Prayer for Revival."

"Is this text our prayer tonight? 'Revive us again'—do we pray it? Know this, dear friends, God has a blessing for us here, if—if what? God has a blessing for us here, blessed be His name, if only we wish it sufficiently. There is a recipe for soul-winning effort given back yonder in the seventh chapter of Second Chronicles, the observance of which never fails: 'If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal

Have I Been Loyal?

(Continued from page 1)

some resolution, promoted by a propaganda group within some Annual Conference?

I know the doctrines of Methodism and I am loyal to them. Nor am I willing to be "pushed around" by men whose names are listed by our government as associated with subversive organizations and lending themselves to the building of a conspiracy, which if it succeeds will destroy our free country. I am not willing to remain silent and idle while certain individuals indoctrinate the Methodist Church with the false doctrine of friendly co-existence with atheistic communism and promote pilgrimage programs for the purpose of blending our Christian nation, at least so-called, with a nation that ridicules God and characterizes Jesus Christ as illegitimate and a liar.

their land.' Don't you see it? The observance of that recipe never fails, and never will. We shall have here a great blessing, brethren, if we will faithfully live out the truth of this one verse.

"Are we going to be satisfied if Christ's people are not revived? Then they will not be. Are we going to be satisfied if men all about us are not convicted for sin, and by divine power turned to Christ? Can we be satisfied if that result does not come? Then it will not come. Any preacher who can competently preach on, month in and month out, and year in and year out, without seeing men converted; who can preach on through all that, and eat heartily and sleep soundly, will not see many converts under his ministry. I tell you, it is a life and death business in which we are engaged. Any church that can sit with folded hands and be satisfied if men are not turned to God, that can be easy with such a condition, will not have men added unto her, whose testimony will be, 'In that place I was turned unto God.' Do we wish to be revived? We shall have a great turning to God here, blessed be His name, if we wish it enough." (From *We Would See Jesus*, published by Fleming H. Revell.)

I believe the Articles of Religion and the Apostles' Creed and refuse to follow men who cross their fingers when they are forced to affirm them, and openly and at times brazenly question and even deny the inspiration of the Bible, the deity of Jesus Christ, His virgin birth, the blood atonement, that it was and is substitutionary, the bodily resurrection of Jesus, His glorious ascension to the right hand of God, His coming again as the heavenly guests affirmed on Mount Olivet, salvation by faith alone, the new birth and that the family of God is made up of those who are born again, the miracles of Jesus, the fact of Hell and the fact of Heaven. Every doctrine herein referred to is a Methodist doctrine as well as a Bible doctrine. I am not disloyal to the Methodist Church when I stoutly defend them.

In fact, when I became a Methodist minister I took a solemn vow, amounting to an oath, in which I declared my belief in these doctrines and my purpose to defend them. So did every other Methodist minister. I will not perjure my soul, even for the friendship of my friends. I will not betray my Christ, even to be considered loyal to certain leaders of my church. Recently Bishop Oxnham joined the leading communist ecclesiastical advocate in touring Australia under the World Council. This defender of atheistic communism, whatever may be his personal faith, came from behind the Iron Curtain and stoutly defended the communist regime in speech after speech on the same platform with a Methodist Bishop to whom I am told I must be loyal. Well, I refuse! I will be loyal to my Christ but to no man in the Methodist Church who lends himself directly or indirectly to the insidious movement of infiltration by which godless communism is at the present moment slowly but surely taking over the world.

I have many brethren in the Methodist Church who think and say that if I feel that way about it, I should get out of the Methodist Church. I disagree. If I were a socialist, who would lend my pulpit and my influence to the

destruction of American ideology, I would get out of the Methodist Church. If I were a Unitarian or a Universalist who actually believed that God is the common Father of all mankind and that His love blankets all sin, without repentance and without acceptance by faith, then I certainly would get out of the Methodist Church. I am at least an honest man. If I believed that the kingdom of God is some kind of social order being inaugurated and advanced by men, however holy, I would get out. If I believed that the job of the Church was the blending of the races to where we would have one racial conglomerate, neither fish nor fowl, I would get out. If I believed in sinking the level of our God-blessed free country to the common level of the governments of the world and surrendering the truth of Scriptures to where all churches were merged into the crazy quilt pattern proposed, then I would certainly get out.

But I am a Methodist, a John Wesley Methodist. And there I stand and there I live and there I expect to die. I will not be a Unitarian Methodist, a Socialistic Methodist, a pro-communist Methodist, a one-worlder Methodist, the kind of Methodist that would be left if, as the World Council wants, all the churches should be poured into a batter, mixed well, fried brown and served with the kind of syrup that sweetens our Gospel to taste these treacherous days.

I am not peeved because my friend feels that I have not been "a power" in the Methodist Church. If the mail that reaches my desk and pours in upon *The Methodist Challenge* until two Secretaries cannot attend to it well, is a trustworthy indication, then I am well content. I think, with my very modest ability, I have under God done ten times as much, standing as a watchman on the wall in these hours of test, as I could have done, begowned and properly disciplined, conducting the kind of formal service that marks so tragically well the ordinary Methodist preacher's "worship service."

At least men have known where I stood. For that I sincerely thank God!

—from the *Methodist Challenge*



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Noteworthy NEWS Notes

Olney's Millennium

You might have thought it was the millennium if you had driven through Olney, Texas, a few Sunday nights ago.

Downtown, where most of Olney's churches are located there was a traffic jam. About 3,000 people attended the city's 12 churches. (Olney population, 4,000).

The phenomenon resulted from an idea borrowed from a Dallas salesman. The idea: everyone will come to church if someone will ask them.

The Five Missionary Martyrs Trust Fund has reached nearly \$65,000. This is the fund established for survivors of the five missionaries slain last Jan. 8 by savage Auca Indians in Ecuador. The donation figure was disclosed by the Rev. Dr. V. Raymond Edman, president of Wheaton (Ill.) College.

Temple Baptist Church of Detroit, Michigan, had 6,528 in Sunday School April 1. There were 84 additions to the church throughout the day, and the total offering was \$12,028.85.

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